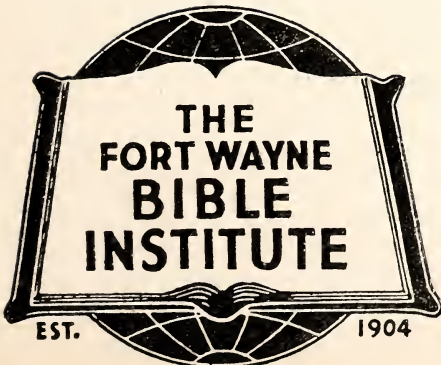


THE BIBLE VISION

*"When ye see these things come
to pass, know ye that the king-
dom of God is nigh at hand."*

JUNE . . . 1940



PUBLISHED AT BERNE, INDIANA

By the FORT WAYNE BIBLE INSTITUTE
Fort Wayne, Indiana

THE BIBLE VISION

*A Bimonthly Journal Reflecting the Light
of the Bible on Us and Our Times*

Volume IV

June, 1940

Number 5

Published bimonthly at Berne, Ind., by

THE FORT WAYNE BIBLE INSTITUTE

S. A. WITMER, *Editor*

B. F. LEIGHTNER, *Ass't Editor*

LOYAL RINGENBERG, *Circulation Manager*

MELVENA BASINGER, *Editor of Fellowship Circle*

JOHN GREENFIELD, *Contributing Editor*

A. W. TOZER, *Contributing Editor*

ECONOMY PRINTING CONCERN, Berne, Indiana, *Publisher*

Yearly Subscription, 50 Cents; Single Copy for Ten Cents.

Address all correspondence regarding subscriptions or subject-matter to The Bible Vision, Berne, Ind., or to the Fort Wayne Bible Institute, Fort Wayne, Indiana.

Entered as second class mail matter at the post office at Berne, Indiana, under the Act of March 3, 1879.

AN ESSENTIAL REQUIREMENT

It will be an ill day for the Church when she has no place for joyous selfgiving and seemingly reckless sacrifice, when her operations are wholly directed by the cold light of intelligence alone and have nothing of the inward flame of enthusiasm. In all branches of human activity great achievements require that type of unheeding dedication which unifies the whole personality in the pursuit of a dominant aim. The pioneers of aviation, of medicine, of colonization, of political ideas, of science, and a host of other departments of human enterprise and progress exemplify that in their devotion, and the pioneers of the Gospel must be envied rather than blamed if, in the pursuit of their calling, the supreme sacrifice is demanded from them. They are examples to the whole Church in their complete self-abandonment.—Kenneth G. Grubb in *World Dominion*.



EDITORIALS



Amazing Tempo of World Events

For centuries the stream of human history moves placidly and smoothly onward, then suddenly it enters a "rapids" when movement reaches a furious rate of speed. Revolutionary events follow one another in incredibly quick succession. The world is apparently in such a period of its history. Only God knows what the morrow will bring forth. Already the invasions of Czechoslovakia, Poland, and even Norway seem like dim, far-distant happenings. "Current history" is old before the ink on the news sheet is dry.

No longer does three and a half years seem like a short period in which to effect the cataclysmic changes of the Great Tribulation. Now we are inclined to wonder with pity and horror that the period to judge the world and to usher in the new age of peace and righteousness will be that long. At *blitzkrieg* speed, three and a half years seems an age. At any rate, we have a new conception of how vast changes can take place in a matter of days and months.

Victory for the Dictators

We need only to look at a map of missions to see what a victory for the dictators might mean for world-evangelism. Evangelical missionaries have been expelled

from Abyssinia, Spain, and Turkestan. Missionary work has been opposed and hindered in Korea, Manchukuo, and in Eastern Europe. On the other hand, in spite of the blotches against the records of the democracies, they have been more tolerant of the Jew and they have given more freedom to the propagation of the Gospel. The brightest spots in foreign lands are under the flags of democratic nations. Under the Union Jack are India, where 10,000 are coming into the Christian fold each month, Uganda, British East Africa, and Nigeria. Under other democratic flags are French West Africa, Indo-China, and the Philippines.

If both Britain and France fall, it will be the most momentous disaster to missions in modern times. The only other event in the history of the church to compare with the possibilities of such a catastrophe in its bearing upon missions, is the spread of Mohammedanism in the 7th and 8th centuries.

However, over and above the sweep of human events is the Almighty God, and His great redeeming purpose will not be thwarted until it has achieved its end. The gates of hell cannot prevail against the church of the Living God. This Gospel of the kingdom will be preached as a witness unto all nations before the end of the age comes. Our task remains—"Occupy till I come."

A Modern Old-Time Revival

By Rev. John Greenfield, D.D.

The old-time revival to which we refer occurred nearly twenty-five hundred years ago. The place of this spiritual outpouring was in the beautiful city of Jerusalem. Many Jews had come back from the Babylonian captivity to rebuild the walls and the Temple, which had been broken down and burned with fire. Nehemiah, the Governor, and Ezra, the Scribe, were the leaders of the people. These rulers were what few rulers are today, real examples to the people in true godliness and holiness. They were both men of prayer and spiritual power. The great revival which took place under their inspired leadership is thus described in Holy Writ:

"And Ezra the Priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand. And the ears of all the people were attentive unto the Book of the Law. And Ezra blessed the Lord, the great God. And all the people answered, 'Amen,' 'Amen,' with lifting up their hands. And they bowed down their heads, and worshipped the Lord with their faces to the

ground. And Nehemiah the Governor, and Ezra the Priest, and the Levites that taught the people, said unto all the people: 'This day is holy unto the Lord your God. Mourn not nor weep.' For all the people wept when they heard the words of the Law. Then he said unto them: 'Go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto the Lord; neither be ye sorry, for the joy of the Lord is your strength' (Nehemiah 8: 1-13)." Thus did the Holy Ghost cause to be recorded a spiritual revival the effects and fruits of which were national in scope and permanent in its significance.

Several months ago a somewhat similar revival occurred in our own country. We are indebted to the Rev. George Prentice of Dalton, Pa., and Daytona Beach, Florida, for the following description of the same. Having seen a reference to it in the press he wrote to the pastor of the congregation for a more complete description and received in reply the following letter:

McLouth, Kansas
January 13, 1940

Dear Brother Prentice:

I was glad to hear from you and of your long ministry in

our church. The good Lord must have blessed you greatly in your service to Him. I am enclosing several of our bulletins. They will give you the details of our Bible revival. This is the third one for me and it amazes every one to see hundreds of people come and hear the Bible read. They stay for hours and hours and listen. This age has forgotten that the Bible has a charm, and ministers wonder why people come and listen to it in great crowds. Our membership here is 103, or was, in December. About 400 people wrote their names on that day in the book in the hall and 919 in all attended. Our girls checked them as they came in on the sanctuary floor. That is about 1½ times the population of our town.

I hope to have more Bible readings. They are just like *a real revival*, and, in fact, do a church more good than many revivals I have been through.

Sincerely,
Robert B. Alexander.

From this good pastor's bulletins we gather the following additional information. Seventy persons took part on Sunday, December 10th, in reading through the entire New Testament, each one reading fifteen (15) minutes. The pastor began at three o'clock Sunday morning and closed at 8:45 in the evening. For those who could remain all day the following notice

was printed: "To those who will bring their meals, hot coffee will be served all day in the basement. Drink all you desire of it. An amplifier will be installed in the basement. You may hear the program as you eat your basket dinner."—

Instructions to the Readers:

First: Practice your reading.

Second: Try for fifteen minutes.

Third: Come expecting a blessing.

Fourth: The promise is "My Word shall not return unto Me void."—

In closing this article we would urge all Christian churches to make trial of this Bible revival method. Dr. David Burrell, the famous pastor of the Marble Collegiate Church, New York City, once exclaimed: "We are living in an age of Bible Societies, Bible Schools, Bible translations, Bible classes and *Bible ignorance*." . . . The cause of this dreadful condition is the abandonment of the family altar where, in the language of Robert Burns, "*The priest-like father reads the sacred page*." All churches sorely need a revival of prayerful Bible-study. Of the little congregation in Berea we are told: "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and *searched the Scriptures daily*, whether those things were so." (Acts 17.) The old

(Continued on page 30)

The Blessedness of the Hungry and Thirsty

By Rev. A. W. Tozer

"Blessed are they which do hunger and thirst after righteousness." Matt. 5:6.

The physical organism we call our body is wholly dependent upon food and drink for the maintenance of life. The body is 70 per cent water, and it must preserve that balance or perish. If the water content of the body fall ever so little there results a great suffering which we call thirst. Then the body is not self-sufficient; it cannot live on itself. It must have a more or less regular supply of nutriment from without or ill health and finally death will follow. The diminishing of this supply results in the pain of hunger. Hunger and thirst are not pleasant in themselves, but they are of great value to the organism for they are Nature's warning that we need food and drink. They preserve our lives by prodding us on to procure the means of life. Let the body cease to crave food and water and death must result. Such emergency measures as forced feeding and the introduction of liquids directly into the veins may help for a little, but they can prolong life only for a short time. Normal hunger and thirst are indispensable if we are to live for very long.

There is a close parallel between the outer and the inner life of man. This is made clear

by the constant use of natural facts to teach spiritual truths which is seen everywhere in the Bible. The laws which control our souls are the same as those which govern our bodies, only operating in a different sphere of being. The laws of heaven are but the laws of nature extended infinitely upward. This is the thesis of a justly famous book written by Prof. Drummond a generation ago. "Natural law in the spiritual world," in all its complexities, may be deep and hard to discover, but divine inspiration has brought it to the surface and established a relation between the natural and the spiritual in some departments of life. Our Lord refers to this frequently in His teaching, as in the text under consideration where He makes a law of the physical world illustrate a law of the soul.

One vital lesson to be learned from these words of Christ is that *the soul cannot live on its own resources*. It is constantly dependent upon something outside of itself. Salvation is not the refining of something we already possess; it is the result of receiving something we have not previously had. It is the taking into ourselves of that true bread from heaven," that "bread of God which cometh down from heaven and giveth life unto the world."

Right here is the difference between New Testament religion and any other religion under the sun. All religious systems, including the misnamed "modernism" of today, force the soul to feed on itself. Modernism (which is the ancient religion of Cain with its face lifted) has turned the church back to feeding on her own vitals. She has been trying to "serve" humanity in her own strength. She has been expending energy without receiving new supplies, and any child could have prophesied the result: She has become shaky, doddering and prematurely old. Every expedient has been tried to revitalize the church and give her back her lost power. Organization, education, paid publicity, endowments, drives, all have been rushed to her assistance, but none has proved of any value. Never will strength return again to this enervated queen till she see and confess her tragic mistakes — trying to live on her own resources. Never will she walk again in power till she repent and turn to God and seek to know a hunger and thirst after righteousness which will bring daily renewal of life from above.

Whether or not the church can ever experience again a hunger and thirst of sufficient intensity and scope to bring a widespread revival is a question upon which there is not full agreement among earnest students of the Word. Well, if that

question cannot be settled now, one thing at least is certain: Any *individual* who hungers and thirsts after righteousness will be filled. For after all, this verse is not a prophecy to be interpreted; it is a promise to be believed. But let it be understood that the degree of hunger felt will determine the amount of blessing received. The word "hunger" is a very strong word as Jesus used it here, for the same word is used by the Spirit to describe Christ's condition after forty days of fasting in the wilderness. Forty days and forty nights without food! Every cell and tissue must have pleaded for relief from the torture of the long fast. His whole body must have been one anguished desire crying for satisfaction.

"They that hunger." Hunger literally becomes master of the man. Men suffer anything, endure hardships, labor wearily on day after day, even risk their lives to satisfy their persistent craving for food and to banish the pains of hunger. The whole history of man's activities can be explained as attempts to satisfy a few basic hungers. Hunger is the benevolent dictator, absorbing the interest, occupying the thoughts and commanding the individual on without mercy till relief is obtained. And terrible as is hunger, it is yet mild compared with thirst. "Blessed are they that thirst," said Jesus, and His prayer on the cross defined the word for us. After six

hours of hot agony, drying and baking under the blazing sun, He cried, "I thirst," and the word was the same as that in the fourth beatitude.

To hunger after righteousness, then, is to feel the pain of great desire which He felt in the wilderness. To thirst after inner goodness is to know something of the consuming pain He knew on Calvary. In the light of this can we wonder that we know so little of true blessedness? The great trouble today is our lack of spiritual appetite. We have not because we ask not. We ask not because we feel no hunger nor thirst.

Yet it is not our purpose to reproach those who feel no appetite after righteousness. It is our desire, rather, to stir up the men and women of our day to seek after and cultivate a longing after God. The early Methodists saw the need for this and made a great deal over it. The rugged old preachers of those times sought by their preaching to create in their hearers a hunger and thirst so acute and painful that they could not rest till they had found relief in God. And when a "mourner" confessed that he was losing his appetite he was exhorted to "pray on, brother, till conviction falls on you again." We can easily understand why conversions in Methodist circles were often explosive in their suddenness and revolutionary in their effects.

But there is no use yearning

over the past; there is good news for us today: "They that hunger and thirst after righteousness shall be filled." If you are troubled, weary of earth, touched with longing after God, then be encouraged, for you are in the way to blessedness. Turn away from the cheap pabulum offered by the world and let your hunger grow till it drives you to God. And when you are hungry enough to trust Him to fill you, then you will know the blessedness which He gives.

"Saviour, Who didst come to give
Living bread, that all might live;
Grant me grace on Thee to feed,
For Thy flesh is meat indeed.

"Hungry, thirsty, faint, I pray,
Help me on the heavenward way;
Vine of strength, supply my need,
For Thy blood is drink indeed."

—*The Evangelical Beacon.*

INVESTMENTS

Five cents for gum may stretch your jaw muscles but contract your dollar. Five cents for missions may contract your jaw muscles, but may work miracles in many a land. A five-dollar "permanent" will all be gone in six months, but a five-dollar investment in a missionary goes right on "World without end."—*Presbyterian Tribune.*

"We kneel, how weak! We rise,
how full of power!
Why, therefore, should we do
ourselves this wrong,
Or others, that we are not al-
ways strong."—*Trench.*

The Revelation of God's Son In Me

Baccalaureate Sermon by Rev. E. B. Fletcher, May 26, 1940.

It has been a great source of pleasure and satisfaction to know that God's mind is full of man. The Psalmist expresses this thought in this question, "What is man that thou art mindful of him?" This expression does not belittle man but raises him to the extent that he fills the mind of God. Above and beyond all of God's creation man stands out preeminently.

Later on the Psalmist answers this question in part by saying, "I am fearfully and wonderfully made." Pains were taken in the making of man. He is not merely the result of fate.

It is said of our Lord, "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me" (Hebrews 10:5). In this way God was to reveal Himself to the world. This revelation was to come through a human body. "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5).

The great Apostle Paul catches a magnificent vision of the purpose of man. He cries out, "But when it pleased God to reveal his Son in me, that I might preach him among the heathen, . . . I went" (Gal. 1:15, 16).

The great desire of God is that He may have a medium through which he can reveal his Son to the world. Man may be that medium. It is a wonderful fact, attested to by many passages in the Word of God, that man is a finite being, made by an infinite God, for a very infinite purpose.

With this in view, we would expect that much time and effort would be expended upon man to fit him for this great calling. This should tend to elevate man and to make him sense the terrific responsibility for the revelation of the Son of God in his life.

You and I give to the world the revelation of the Son of God. You and I are the 1940 revelation of God's Son. Christ walks the streets of the cities of this world again in you and in me.

May we discuss this preparation of man for his great task and God's great purpose of revealing His Son in us?

A PRE-CREATION CHOICE

We would notice, in the first place, that God hath chosen us in Him before the foundation of the world, . . . A Pre-Creation Choice (Eph. 1:4). Many times the emphasis in this passage has been placed on God's Son, and well it should be, but there is also an emphasis placed upon "us." He hath chosen US. Long before the early morning stars sang together, long before the

foundation of the earth was laid, long before creation was ever established, *God chose us in Him*. Back in the early years of eternity, back in the pre-creation times, God's mind was full of us.

In the second place, may we consider this statement, "Before I formed thee I knew thee, and before thou wast born I sanctified thee and ordained thee as a prophet," . . . A Pre-Natal Preparation.

A PRE-NATAL PREPARATION

The Psalmist said, "My substance was not hid from thee when I was made in secret and curiously wrought in the lowest part of the earth. Thine eyes did see my substance, yet being unperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." This reveals that our hereditary characteristics were watched by God. Our members were written before they were fashioned. God had a hand in making us what we are. A careful supervision was over us pre-natally.

Again, a happy hand of Providence brought us by heredity and environment to see the light of an earthly day. Paul spoke of God as being the physician who brought him into the world.

Happy is the individual who has his environment chosen by God. Man is made greater than his environment. He can overcome his hereditary traits that

are not for his highest good. By the grace and power of God he can transcend that in which he finds himself externally and internally. Thus we see great men arising from the slums and mighty men from hereditary bondage.

There is no period in life when God is blind to our need or development. There is no phase in our life in which He is not interested. However it is not too much to assume that God is more interested in our spiritual need than in any other. We should not fail to consider in our discussion of preparation the great plan made for our redemption. The statement, "Without money and without price," must not lead us to the conclusion that this was lacking in value. The price on Heaven's part and on God's was stupendous. Nothing less than God's only Begotten Son would do. Nothing less than that He should die the death on the cross for us would suffice. Thank God, He died, arose, and is alive forevermore!

Nor must this lead to the conclusion that there is nothing for us to do. The young man was told to sell all that he had, give to the poor, and come, take up his cross and follow the Lord. We can hardly receive all without first giving all. Our appreciation is lacking in the degree that we withhold. Our receiving is diminished in the same degree. We are fearful that the young man lost all eternally.

A SPIRITUAL PREPARATION

The preparation for our being born the second time is noted in the statement, "Which were born . . . of God." How happy are those who can look back to the time and place where they were born again. Other spots will be forgotten, but this will not. Some of this graduating class have said that it was at the Bible Institute that they entered into this lifetime experience. A new creature was formed. A new life was begun. Saul the persecutor became Paul the Apostle, the Saint. With this experience one has the rudiments upon which a final structure can be safely built.

Nor does this conclude one's preparation. The Word of God says, "For He dwelleth with you, and shall be *in* you." Equally important is this sanctified relationship. The time and place of this great work should be well-known. One loses something he always had and never wanted and gains something he always wanted but never had. He loses the carnal mind and receives the Blessed Holy Spirit.

Our choice for preparation and development is always important. This is what has invited many to the Fort Wayne Bible Institute. However, this class has reached its present objective of formal education and development. We shall therefore carry our discussion of preparation no further.

Just why has God engaged His

mind fully on us from pre-creation times, through our prenatal preparation, bringing us by His own hands into the world, permitting His own Son to die for our salvation, letting His blood be shed for our sanctification, and putting in our hearts and minds a strong urge to sharpen every faculty, develop every power, and release every energy we possess?

The answer can come but as it has. All this is that God may reveal His Son in me and that I may preach Him among the heathen.

May it be the cry of each of our hearts and especially of each member of this senior class, "To this cause and for this purpose, I dedicate myself to God. In Africa, China, Japan or to the heathen in America, my first duty is to reveal God's Son."

Then and only then may I preach Him among the heathen. I must be a living epistle to be known and read of all men.

A bill before the Montana legislature to make quick divorce possible after a thirty-day residence was defeated by a vote of fifty-one to forty-one. The bill was formerly passed and was vetoed by the governor, who said, "I do not believe that Montana should have the stigma of commercializing upon the unfortunate marriage and domestic troubles of her sister states." The effort to pass this over the governor's veto met with the result stated above.

—The United Presbyterian.

Modern Types of Educational Philosophy

By Orville S. Walters, Ph.D., M.D.

President, Central College, McPherson, Kansas

It has become trite to say that we are living in a scientific age. Every schoolboy knows it already. The scientific method has come to be applied increasingly in many fields formerly regarded as beyond the domain of science. Education, which has hitherto been regarded rather as an art, has yielded to the influence of the prevailing tendency to use the scientific approach. The remaking of education along scientific lines is rendered somewhat more complex by its close relationship with psychology, which also has been exerting laborious efforts to be reborn as a science. The diversity of noises which purport to be the birth cries of this would-be science have only added to the turmoil in educational thought.

In any period of transition and uncertainty in scientific progress there is usually a confusion of voices. This is well demonstrated by the multiplicity of educational theories which are current today. Some of them are undoubtedly wrong; perhaps all are. Likely, as is often the case, a synthesis of elements from several is the most nearly correct.

It is my purpose today to examine several modern types of educational philosophy. I should like to emphasize that these are types. Just as one seldom sees

any person who is a satisfactory representative of one type or another, so probably none of these types could be found in pure form anywhere. For the purpose of description, however, I wish to discuss four types independently of each other, and conclude with a description of what I regard as the ideal educational philosophy, not only for this but for any age.

NINETEENTH-CENTURY MATERIALISM

I shall take up first what might be called a *materialistic* philosophy of education. This would probably be described more accurately by the philosophical term "positivistic," and is not only an educational but more broadly a life philosophy. This attitude is the outcome of the progress made by science in the nineteenth century when unusual advances in understanding of natural law were being made.

The progress in civilization which has resulted from a better understanding of natural law is tremendous. Discovering nature's laws and getting into harmony with them is a necessary part of successful living. The error in this philosophy has been its unwillingness to recognize and acknowledge the validity of experience beyond the realm of sense. This fallacy has become so apparent that the

best of modern scientists have repudiated this positive attitude, and many have championed the side of religion in the modern swing to conservatism.

However, the die-hards still persist in academic halls, and their disciples still come forth, either because of obtuseness, tough-mindedness or perversity, maintaining a thesis which is contradicted by the deepest yearnings of human nature and denied by the everyday experience of millions whose hearts tell them otherwise. It is almost needless to point out that a code of conduct based upon the concept of nature as purposeless and ruthless, "red in tooth and claw," cannot but be as selfish and harsh as its basic tenets. When one abolishes free will, consciousness and the soul, and reduces thought to the level of sub-vocal speech, there is little left to motivate conduct on any higher level than the animal plane.

UTILITARIAN EDUCATION

Much of the flurry in present-day education is occasioned by the question of whether education should be cultural or utilitarian. The *utilitarian* idea emphasizes the cash value of an education. It is seeking not so much a better knowledge of nature and its laws as the means of advancing one's economic status. Rather than seeking to contribute to the sum total of human knowledge, such education seeks to advance the in-

dividual by qualifying him for the performance of a certain type of external activity which will raise his level in society. At its best, such education produces the professional man — the engineer, the physician, the lawyer; at less than its best such education has as its products the modern *entrepreneur*, the typical American "go-getter."

There can certainly be no quarrel with the inclusion in an educational program of better preparation for life and the fullest development of one's abilities. It is only the making of material utility the primary end and aim of education that is reprehensible. Then self usually becomes the focus, and whatever contributes to selfish interests is likely to be regarded as legitimate. The extension and magnification of this philosophy is largely responsible for the fact that "things are in the saddle."

The too-common tendency to subordinate principle to expediency in the world of commerce is a natural outcome of educational training which gives first thought to material returns and rewards. In much of modern business the emphasis is upon profits first, human life second, and human personality last.

CULTURAL EDUCATION

Education for *culture* stresses the importance of developing the individual so that his universe is enlarged. His own living is enriched as he becomes conscious of

the contributions of the past and as the horizons of his knowledge are extended.

There can be no question that youth needs the perspective of history, the breadth of view which philosophy, the arts and the humanities can give him. He needs to learn how to think for himself. Here again, enriching the life of the individual for his own selfish ends often produces the educated snob removed from the common strata of humanity with an aloofness from his fellow man. A system which leads so frequently to this ingrown, self-centered attitude is wrong, however it may enlarge one's universe or increase his capacity for appreciation of the finest in arts, music, literature, or philosophy. Such pleasures easily become ends in themselves and therefore essentially selfish.

COMPARTMENTALIZED RELIGIOUS EDUCATION

In another type of education, religion is added without actually becoming a part of the process, in this "cloistered" religion, observances tend to be limited to the symbolism and ceremony of times and occasions, and the pursuit of religious activity in the form of service to others becomes the function of full-time religious orders and organizations rather than of the individual. Religion and education exist and are maintained side by side, but are compartmentalized in the per-

sonality and thought of the learner until they may remain actually dissociated rather than combined. This kind of teaching may enable students to differentiate between good and evil, right and wrong, but so long as religious devotion is measured in terms of paternosters and numbered acts of charity, it is not likely to tincture the educational process deeply.

CHRISTIAN EDUCATION

Christian education, as I conceive it, begins with spiritual reality. The materialistic philosophy denies spiritual reality. The utilitarian philosophy ignores it. The cultural philosophy of education minimizes its significance. The compartmental philosophy isolates religion from education. A truly Christian educational philosophy elevates spiritual reality to a place of pre-eminence.

With this starting point, Christian education embodies all that is good in the other philosophies which have been described. Although it repudiates flatly and finally the materialistic philosophy which denies the validity of spiritual reality and experience, it recognizes the value of becoming acquainted with natural law and getting into harmony with it. Christian education goes further and recognizes also the reality of spiritual law and the necessity of harmonizing one's life with it.

Christian education should be sufficiently utilitarian to qualify

the individual for earning an honest livelihood. It places the emphasis, however, on life as opportunity for service rather than life for luxury and ease, for self-gratification.

Christian education should seek to broaden the individual culturally, but instead of setting him apart thereby from his fellow man it constitutes added responsibility and qualification for serving his fellows. As Abraham received the twofold promise from God, "I will bless thee. * * * Thou shalt be a blessing," so Christian education recognizes that the individual's life is enriched that it may in turn bring enrichment to the lives of others.

Christian education seeks to prevent religion from occupying a place of cloistered seclusion, to shake it out of its shadowy symbolism, and to make it walk the common ways of mankind.

EDUCATION AS INTEGRATION

The best of young people begin with a personality which is unintegrated. Stability of character is dependent upon its proper organization about some focus of interest and purpose. If this focus commands the increasing devotion and commitment of the self, character tends to be strengthened and there is progressive integration. If the focus of purpose proves to be unworthy or fails to provide enduring satisfaction, there may be disintegration of character.

The way in which these various philosophies have met the stresses of everyday living provides a good index of their value.

The materialist, excluding faith from his system, finds himself left with a cheerless, barren skepticism. If he is intellectually honest, he must deny himself even the comfort of the skeptic's open mind as a philosophically untenable position.

No better example of the failure of the utilitarian philosophy could be found than the financial crises of ten years ago. Countless individuals, whose lives were organized about material things, found that when these were gone they had nothing left for which to live. Life without wealth became unendurable. Character focused on material things disintegrated.

The seeker after culture may widen the limits of his knowledge and appreciation, but he becomes aware increasingly that above and over all is God. Humanism has had its inning, and the interests of men of culture are again swinging back to God and His program for the world in most contemporary religious thought. However much man may endeavor to saturate and try to satisfy himself with culture, there remains that restlessness which can find rest only in God.

Compartmentalized religion fails to provide a unity of inter-

(Continued on page 18)

Pardon and Healing

By Andrew Murray

"But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.—Matt. 9:6.

In man two natures are combined. He is at the same time spirit and matter, heaven and earth, soul and body. For this reason, on one side he is the son of God, and on the other he is doomed to destruction because of the fall; sin in his soul and sickness in his body bear witness to the right which death has over him. It is the twofold nature which has been redeemed by divine grace. When the Psalmist calls upon all that is within him to bless the Lord for His benefits, he cries, "Bless the Lord, O my soul: . . . Who forgiveth all thine iniquities; Who healeth all thy diseases." Ps. 103:2. When Isaiah foretells the deliverance of his people, he adds, "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity" (Isa. 33:24).

This prediction was accomplished beyond all anticipation when Jesus the Redeemer came down to this earth. How numerous were the healings wrought by Him Who was come to establish upon earth the kingdom of heaven! Whether by His own acts or whether afterwards by

the commands which He left for His disciples, does He not show us clearly that the preaching of the Gospel and the healing of the sick went together in the salvation which He came to bring? Both are given as evidence proof of His mission as the Messiah: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matt. 11:5). Jesus, Who took upon Him the soul and body of man, delivers both in equal measure from the consequences of sin.

This truth is nowhere more evident or better demonstrated than in the history of the paralytic. The Lord begins by saying to him, "Thy sins be forgiven thee," after which He adds, "Arise and walk." The pardon of sin and the healing of sickness complete one another, for in the eyes of God, who sees our entire nature, sin and sickness are as closely united as the body and soul. In accordance with the Scriptures, our Lord Jesus has regarded sin and sickness in another light than we have. With us sin belongs to the spiritual domain; we recognize that it is under God's displeasure, justly condemned by Him, while sickness on the contrary, seems only a part of the

present condition of our nature, and to have nothing to do with God's condemnation and His righteousness. Some go so far as to say that sickness is a proof of the love and grace of God.

But neither the Scripture nor yet Jesus Christ Himself ever spake of sickness in this light, nor do they ever present sickness as a blessing, as a proof of God's love which should be borne with patience. The Lord spoke to the disciples of divers sufferings which they should have to bear, but when He speaks of sickness, it is always as of an evil caused by sin and Satan, and from which we should be delivered. Very solemnly He declared that every disciple of His would have to bear His cross (Matt. 16:24), but He never taught one sick person to resign himself to be sick. Everywhere Jesus healed the sick, everywhere He dealt with healing as one of the graces belonging to the kingdom of heaven. Sin in the soul and sickness in the body both bear witness to the power of Satan, and "the Son of God was manifested that He might destroy the works of the devil" (I John 3:8).

Jesus came to deliver men from sin and sickness that He might make known the love of the Father. In His actions, in His teaching of the disciples, in the work of the Apostles, pardon and healing are always to be found together. Either the one

or the other may doubtless appear more in relief, according to the development, or the faith of those to whom they spoke. Sometimes it was healing which prepared the way for the acceptance of forgiveness, sometimes it was forgiveness which preceded the healing, which, coming afterward, became a seal to it. In the early part of His ministry, Jesus cured many of the sick, finding them ready to believe in the possibility of their healing. In this way He sought to influence hearts to receive Himself as He Who is able to pardon sin. When He saw that the paralytic could receive pardon at once, He began by that, which was of the greatest importance; after which came the healing which put a seal on the pardon which had been accorded to him.

We see, by the accounts given in the Gospels, that it was more difficult for the Jews at that time to believe in the pardon of their sins than in Divine Healing. Now it is just the contrary. The Christian Church has heard so much of the preaching of the forgiveness of sins that the thirsty soul easily receives this message of grace; but it is not the same with Divine Healing; that is rarely spoken of; the believers who have experienced it are not many.

It is true that healing is not given in this day as in those times, to the multitudes whom Christ healed without any

previous conversion. In order to receive it it is necessary to begin by confession of sin and the purpose to live a holy life. This is without doubt the reason why people find more difficulty to believe in healing than in forgiveness; and this is also why those who receive healing receive at the same time new spiritual blessing, feel more closely united to the Lord Jesus, and learn to love and serve Him better. Unbelief may attempt to separate these two gifts, but they are always united in Christ. He is always the same Saviour both of the soul and of the body, equally ready to grant pardon and healing. The redeemed may always cry: "Bless the Lord, O my soul: . . . Who forgiveth all thine iniquities; Who healeth all thy diseases" (Psa. 103:3).

MODERN TYPES OF EDUCATIONAL PHILOSOPHY

(Continued from page 15)

ests for the integration of character. In this system religion is deeply ingrained into the mind through early teaching, but it tends to be a thing apart from life. It is a refuge from life and failure and sin rather than the foundation and framework upon which stable character is built. Instead of unifying and integrating character, this dual focus often produces conflict. Life becomes a succession of failures and restorations.

In the final analysis, the chief difference between Christian

education and materialistic, utilitarian or cultural philosophies is that these latter have self at the center instead of Jesus Christ. Robert Louis Stevenson said, "Half the world is on the wrong scent in the pursuit of happiness. They think it consists in having, in getting and in being served by others. It consists in giving and in serving others." Long before that our Lord Himself spoke the same truth in these words, "The Son of Man came not to be served, but to serve" (Matt. 20:28, Weymouth).

Two words used in my student days as a well motto summarize simply the Christian philosophy of education. They are, "I'm third." That is, in my life Jesus Christ is first, the other fellow is second, and "I'm third." On this basis, education is preparation for service for others and not for self. One's inner life is organized about Jesus Christ and one's outer life is lived in unselfish devotion to others. To be sure, in a day of ruthless competition this philosophy seems impractical and idealistic and its failure inevitable. It will always seem so. It did in Jesus' day and in Paul's day. Their ministry ended, apparently, in failure. But those who achieved success, measured in material terms, in their day have long since been forgotten, while these immortal failures have overcome the world.—*The Free Methodist*.

In the World Today

GUILT

Guilt for the horrible events that are now taking place abroad may easily be fixed—if there are any who still doubt—by the actions of those who are not yet participants in the war. If Sweden mobilizes, it is not because Sweden fears attack by the United States or Great Britain or Brazil. Everyone knows at once whom Sweden fears. And if the Young Judaea reports that “preparedness against air raids and poisonous gas attacks by foreign powers is now being practiced by young Palestinian boys and girls who are members of the Jewish Scout Association of Palestine,” it is indeed a naive reader who will fail to know instantly the culprit who is causing children to depart from their ordinary peacetime pursuits.

It will take more than propaganda or White Books to mislead the people of the world in the matter of guilt for the wholesale spilling of blood that is now occurring. — *The American Hebrew*.

FIVE JEWISH CHILDREN BORN IN GERMANY SINCE THE OUTBREAK OF THE WAR

A graphic picture of Jewish life in Nazi Germany during the first six months of the war is provided by statistics which have just become available in Berlin. According to these figures, only five Jewish children

were born in the whole of Germany during the last six months.

The normal death rate, on the other hand, had risen in much greater numbers than ever before. In Berlin alone there died 1,844 Jewish persons, of whom 1112 were men and 732 women.

Only 4,310 Jews emigrated from Germany during that period. As is well-known, Jewish emigration has now been entirely suspended.

These few figures depict more eloquently than whole treatises, the tragedy that has befallen a once great and wealthy community, a community which has now been reduced not merely to poverty and degradation but is actually being, physically exterminated.—*Ibid*.

MODERN WEAPONS OF WAR

The Japanese have invented and perfected a Human Torpedo. The pilot is a volunteer from the air squadron and is locked up in the hull of the ship in order to guide it to its destination which, when it strikes another plane or warship, both the ship and pilot are blown to bits. As an example of the recklessness of the Japanese philosophy 400 of their men sacrificed their lives in perfecting this deadly instrument, and 5000 other volunteers were on the waiting list. Over 1000 kinds of deadly poison gases are being manufactured. Arthur Brisbane has said, “Tomorrow the world may see a period

of poison gas rule which will make the peoples of the world as completely subject to single dictatorship as were the galley slaves, swinging their oars under the lash." — *American Baptist*.

BEHIND THE GATES OF A NAZI CAMP

Prophecy Monthly in the June issue has the following to relate. From a trusted missionary in China whose name, for obvious reasons, must be withheld, we have received firsthand information as to what German refugees have been called upon to endure. This missionary tells of entertaining two intelligent Jews who had passed through his station. After relating a number of things suffered by them in the German concentration camp the missionary continues by stating: "When I asked what they ate, they said whale blubber. Mr. C. starved for over 48 hours once and then was given whale meat very hotly peppered. Ravenously hungry, Mr. C. ate a good quantity to satisfy his hunger, after which his stomach began to burn like fire. He almost went mad and was only relieved by being able to catch rain water in the palms of his hands and scoop it into his burning insides.

". . . . These two friends said no one dares say a word against the government and that only about 20 per cent of the German people are for Hitler The cruel-

est man, they alleged, is Julius Streicher.

"When they left the camp they were to swear that they would not tell a soul about the conditions in the concentration camp or about what treatment they received. Y o u couldn't hold them back last night in free China as they poured out their tales to us.

"On one Christmas eve all those in the concentration camp were called out and made to stand around in a ring. The prisoners did not know what to expect—perhaps a treat for all they knew. What do you suppose the treat was? The Mayor of the town came and announced that because of the Jews' treatment of the Nazis, they would have special celebrations, so they chose one of the Jewish prisoners, put a rope around his neck, strung him up where all could see him and while he was dangling in the air, the Nazi orchestra was playing the latest jazz music. T h i s afforded amusement for the Nazis, and if any of the prisoners would shut his eyes to try and hide the awful scene from his sight he would get a good stiff biff that would keep him looking. This was Nazi concert entertainment for Christmas eve."

The Bible as literature and history is taught through Michigan in twenty cities and towns for full high school credit, just the same as any other major subject.—**Herald of Holiness.**

With The Fellowship Circle

REUNION

Rejoicing in renewing old friendships and making new ones, over three hundred former students and friends together with the faculty assembled on the evening of May 28 at St. Paul's Lutheran Hall for the Fellowship Circle Dinner. Beautiful dinner music was supplied by Gerald Korn, harpist, and Irma Hartman, violinist.

The alumni, including workers in the homeland and some from the foreign fields, were present to recall many gracious blessings of the thirty-six years of Bible Institute history. Dr. Paul Rees of Minneapolis, our commencement speaker, arrived in time to enjoy the fellowship.

After dinner the entire group entered wholeheartedly into the singing of choruses under the direction of Prof. C. A. Gerber. It seemed like old times as "Leaning on the Everlasting Arms," "Trust and Obey," "Since Jesus Came into My Heart," and "Let the Beauty of Jesus Be Seen in Me," rolled through the hall to thrill all who heard.

Our beloved President, Rev. J. E. Ramseyer, in his unsurpassed manner gave a pointed devotional talk. Philippians 3:17 was the Scriptural basis. He named four attainments each must have: (1) an ability to understand what we hear of God's Word, (2) the skill of retaining what we have learned, (3) the gift of imparting to others what has become precious to us, and (4) the necessity of exemplifying in our lives what we profess. Rev. Ramseyer concluded with prayer after saying we could all realize these four essentials if we would observe three simple rules, (1) have simple faith in God, (2) live a life given to prayer, and (3) render a willing and wholehearted obedience to God.

The School Song, words and music by Prof. C. A. Gerber, was a real blessing to many hearts as everyone joined in singing it.

Between stirring reports of the

classes of 1910, 1920, 1930 and 1940, in which graduates were quoted as being in Africa, China, India, and South America as well as in every phase of homeland work, all were uplifted by the Parlee trio singing, "Living by Faith," and piano duets by Professors Weaver and Gerig. Then a mixed quartette number, "Great Is Thy Faithfulness," was offered by Mmes. Safara Witmer, Jared Gerig and Messrs. Harold Wiswell and Ira Gerig.

Roll Call asked representatives of each class, 1909-1940 inclusive, to stand. Then Mr. Kenneth Geiger, '38, gave an excellent address on "Bible School Spirit." His theme was "Loyalty." He pointed out that in an age when hearts burn with intense loyalty to questionable organizations and greedy men, Bible Institute graduates and friends should rally to God and to the Institute, as God's instrument. He stressed the fact that the Bible Institute was worthy, as its foundation is none other than God's Holy Word. His talk came to a close with the plea that the alumni render a type of ministry which would give the world a proper estimation of the Institute. A report of the Loyalty Foundation receipts amounting to \$219.70 was given.

The evening would not have been complete if we did not, after looking back into years gone by, also get a vision for the future. Rev. S. A. Witmer, Dean, therefore, directed our minds to "A Bible Institute in Prospect." As a link joining the past with the future, he mentioned the 1940 Light Tower, which is the crowning edition of all time. The book is handsomely bound and bounteously supplied with pictures. It carries out the theme of "Harvest." Mr. Witmer reverently qualified his prospectus for the future with the phrase, "The Lord willing," as he stated that the incredible swiftness of current events behooves us to walk humbly and in readiness before God. He reminded us that the Great Commission is still

binding and only as it is carried out can our Lord's return be hastened. So, in spite of wars and rumors of war, the Bible Institute must go forward, remain true to the task of training young people to carry the message to the end of the age. One project especially needs the prayers, sacrifice, labors, and cooperation of faculty, students, and alumni. The school has had a steady growth through the years until now the present buildings and facilities are no longer adequate; chapel, classrooms, dormitories are filled to capacity. The Board, therefore, has endorsed a large building program of \$75,000.00. It will house classrooms, the School of Music, an assembly hall and gymnasium which could be combined into an auditorium to seat between sixteen hundred and two thousand. Rev. Witmer asked for all to lend their prayer support to this project. Thankful that the school is now free of debt and ready to launch into this venture, he announced the members of the building committee appointed by the board of trustees.

After the offering was received, to be applied on the account of the Oratron, a happy, blessed evening ended as a trio, Mmes. Jared Gerig, Armin Steiner and Clarence Gerig, sang, "The Peace That Jesus Gives." Conscious of God's great blessing, happy members of the B. I. family scattered to duties in His service.

Roma C. Clark.

JUST ARRIVED

Sharon Elizabeth came on March 31, 1940, to bless the home of Mr. and Mrs. Richard Kopp. May her life be fragrant with the knowledge and grace of the Rose of Sharon, Jesus Christ.

Mr. and Mrs. Kenneth M. Hyman are the happy parents of a son, Keith LeRoy, who arrived on May 4. We rejoice with them and expect Keith to follow in the footsteps of his godly parents.

A precious newcomer has taken up residence with Mr. and Mrs. Jasper Lehman, April 26. We know he received a royal welcome and we want

a share in saying "God bless you, Kenneth Wayne."

WEDDING BELLS

Strains from the wedding march of Belva Shaffer, former B. I. student, have reached even us. On April 17, 1940, the marriage ceremony was performed at Saginaw, Mich. Rev. Albert Kanarr, also a former student, was the groom. We extend hearty congratulations, and breathe a prayer that Rev. and Mrs. Kanarr will have a fruitful ministry in their work at Unionville, Mich.

Another happy union is that of Dorothy Hesselbart, '39, and Mr. Richard Baker. They were married in Ohio, and are now ministering at the Old Time Religion Tabernacle in Ft. Wayne. May they abound more and more in His grace.

Announcements have been received of the approaching marriage of Miss Ruth Hein of Detroit, Mich., to Wayne Steiner, Pandora, Ohio, on June 16. The Fellowship Circle friends extend their best wishes.

We have also received information of the marriage of Florence Donnetta Heath and Harlan F. Eicher on June 8th, at the First Baptist Church in Alpena, Mich. May God's rich blessing attend these young people.

B. I. ECHOES

Wooster, Ohio.

Dear Ones in Christ:

"For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed." "For the Lord God will help me!" How firmly I have stood on that precious promise, and never once has He failed me!

Over four years ago I became helpless with arthritis and had to give up all my church work, including a very promising Junior Bible School. However, when I could no longer leave my room or wheel chair, I invited some neighbor children in for Bible lessons. One girl of ten has never been to Sun-

day School, never heard of Jesus, nor any of the Bible stories. But she has been coming faithfully for almost two years, and is now taking post-graduate work. Her unsaved grandmother, who reared her, is now reading the Bible too.

This verse is the sincere prayer of my heart.

"Dear Lord, I do not ask
That Thou should'st give me some high
work of Thine,
Some noble calling, or some wondrous
task.

Give me a little hand to hold in mine;
Give me a little child to point the way
Over the strange sweet path that leads
to Thee;

Give me a little voice to teach to pray;
Give me two shining eyes Thy face to
see.

The only crown I ask, dear Lord, to
wear

Is this: That I may teach a little child.
I do not ask that I may ever stand
Among the wise, the worthy or the
great;

I only ask that softly hand in hand,
A child and I may enter at the Gate."

In Perfect Love,

Miss Lucille Varns.

* * *

Mrs. Golda Hughes Smith, '26, is now happy in a teaching ministry in her home town of Wakarusa, Ind. Even though busy as a mother, she finds joy in teaching young people, particularly in Summer Bible Schools. In her own words she relates, "The Lord has been good to us and we do praise Him. We are happy in His service and looking for His return. In the meantime we are endeavoring to witness for Him as we have opportunity." We enjoy this testimony and pray God's continued blessings on you.

Lois Slagle of the class of 1935 graduated from a three-year course in nurses' training at the Lutheran Hospital of Fort Wayne. She is preparing for missionary work in Africa.

* * *

Misses Helen and Ruth Lucks, together with Josephine Danforth, all

of the class of 1938, completed on May 24th a Medical Course at the Buffalo Bible College and Missionary Medical Institute. The unique feature of their commencement was that there were only five graduates, three of whom were former B. I. students. In view of this they were conceded the privilege of having Rev. S. A. Witmer, Dean of the Institute, as their commencement speaker. Congratulations, girls, for work well done!

ELECTION OF OFFICERS

Robert Strubhar—President.

Clarence Wiederkehr—Vice President

Kenneth Geiger—Treasurer

Dorothy Ball—Recording Secretary

Melvena Basinger — Corresponding Secretary

Adah Baumgartner, Rev. B. F. Leightner and Rev. Cyril Eicher—Nominating Committee.

FOREIGN FIELD GLEANINGS

Miss Catherine Gratz, '31, and Miss Prudence Gerber, '39, disembarked May 6th at Conakry, French West Africa, where they are assisting Rev. and Mrs. D. C. Rupp in the Master's service.

Miss Elda Amstutz returned to the homeland for a furlough, landing in San Francisco June 1st. Miss Amstutz has been ministering in India with the Pandita Ramabai Mission.

Miss Fanny Schmallenberger is sailing from New York City, June 11, to resume her duties in Charlesville, Congo Belge, Africa. We trust that she will be taken safely to her chosen field of service and pray God's blessing upon her.

Miss Luella Landry, class of '34, plans to sail for Africa this fall with Rev. and Mrs. Joseph Ummel under the United Missionary Society. Pray for this young missionary.

Miss Hannah Bracy of Pandora, O., will again sail for Africa in the near future. We are grateful to God for permitting her return to her much loved field, where she is serving with the South Africa General Mission.

Bible Institute Briefs

WOMEN'S CHORUS SPRING TOUR

A channel for reaching souls has been found in the annual spring tours of the Men's and Women's Choruses. To give you a firsthand description of one of these tours we have had a member of the Women's Chorus write a brief account of the tour taken in April:

"As a member of the Fort Wayne Bible Institute Women's Chorus, I think I shall not soon forget the spring tour on which sixteen young women were privileged to go with Miss Dorothy Lugibihl as directress, Miss Evelyn Neuenschwander as pianist, and Mrs. Maxine Clough as chalk-artist. Saturday morning, April 13, found us busy packing, and by 1:15 P. M. we were in our chartered bus headed for Indianapolis, Indiana, where we presented our first concert. From Indianapolis on, our itinerary included Arthur, Ill., East St. Louis, Ill., St. Louis, Mo., Mapleton, Ill., Peoria, Ill., Groveland Ill., and Gridley, Ill.

"We especially enjoyed the morning devotions in the bus, a different member of the Chorus leading each morning. New courage, traveling grace, physical and spiritual strength and love were wonderfully given us from the Lord during those periods of prayer and praise. Then, each evening after donning our robes, a period of devotions prepared our hearts for the concert to follow. We all learned in a real way how the Lord can and does definitely touch sick or weary bodies. Another experience which we all enjoyed was staying in various homes. As we met in the mornings at the bus we heard such expressions as, "We stayed in the grandest home!" or "Those people were lovely to us!" As for arriving at the bus on time, we usually did—to be late cost us a penny a minute. However, our fines came back to us in the form of a wiener roast on the last day of our tour.

"The days rapidly came and went, until, before we realized it our ten

days had passed and on Monday, April 22, we rolled into the B. I. drive, glad to get back, but all agreeing that we had experienced a wonderful tour. While the spiritual lessons and blessings have first place in our memories, yet we weren't oblivious of the beautiful sights along the way. It all helped us to realize the goodness of God and the joy of witnessing for Him."

FAREWELL SERVICE FOR TWO OUTGOING MISSIONARIES

In a soul-stirring chapel hour, Miss Prudence Gerber and Miss Catherine Gratz gave testimonies concerning the guiding influence and keeping power of the Lord in their lives. Although unsurmountable difficulties had arisen to keep these laborers from the field, God, in His good time, allowed the way to be opened.

We rejoiced that two more chosen laborers have gone forth to reap souls in Africa, and we are confident that they will be graciously used of the Lord.

LIGHT TOWER

One of the best publications of the Light Tower was produced this year by the Senior Class. It carried the theme of "Harvest" and was dedicated to our beloved Mother Ramseyer. We offer our "Congratulations" to the class for this splendid book.

COMMENCEMENT SERVICE

The Senior Class of 1940 was fortunate in securing as their commencement speaker, Dr. Paul S. Rees. The theme of his address was "The Higher Ministry of Memory." An appreciative audience listened to the message and received spiritual blessing and a renewed determination to go deeper with the Lord. He made a plea to the Senior Class to be fully consecrated and filled with the Spirit in order to be successful in a future ministry.

SUMMER LIFE AT THE BIBLE INSTITUTE

The 1939-40 school year has come to a close, and to all outward appearances the school has been suddenly deserted. Such is not the case, however, once you get inside the buildings, for our B. I. workers are busy cleaning, painting, and repairing. The kitchen has just been painted and made a cheerier place in which the B. I. family will eat its meals this summer.

On the campus the trees have burst forth with beautiful foliage and the grass has sprung up with new life and freshness. It is a reminder to us of God's faithfulness and His promise found in Matt. 6:30, "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

CHANGES IN TEACHING STAFF

Several changes in the teaching staff will take place this coming year. Professor Raymond Weaver has been granted a one year's leave of absence to pursue graduate work at the Chicago Conservatory of Music and Northwestern University. His place will be taken by Miss Ruth Bixel of Pandora, Ohio, who has had wide experience in teaching piano, organ, and theory of music. Miss Bixel received a diploma of Music from Blackstone College, an A. B. degree with a music major from Bluffton College, and a Bachelor of Science in Music from the same institution. She is now a graduate assistant in the Department of Music in Ohio State University, and will receive her Master's degree in music this summer. Miss Bixel's teaching experience includes five years in the public schools of Ohio and teaching of piano at Ingleside Seminary, Burkeville, Virginia. Not only does she have the finest academic preparation and wide experience as a teacher, but she comes to the Bible Institute as a firm believer in the "faith once delivered unto the saints."

Miss Hazel Butz of Mission Hill, South Dakota, will serve as a student-assistant in the department of History under the supervision of Mrs. Smith. Miss Butz has a Bachelor of Science degree from Taylor University and has been teaching in the high school of Mission Hill, S. Dakota.

Rev. Paul Updike, who has been a part-time teacher in the department of Christian Education for several years, will be unable to continue his work next year on account of other responsibilities. Miss Bertha Leitner of Portland, Oregon, has been engaged to fill this vacancy. Miss Leitner is a devoted Christian teacher in the Washington High School of Portland, and has been preparing herself for a teaching position in a Bible school by graduate work during the summer months. She has pursued graduate studies at the University of Oregon and at the Wiona Lake School of Theology. She received a Master of Arts degree in Religious Education from the latter institution.

BUILDING COMMITTEE ENLARGED

The Building Committee which has been authorized to promote the new building has been enlarged and now includes the following:

S. A. Lehman, Chairman, Ft. Wayne.
 P. L. Eicher, Treasurer, Fort Wayne.
 S. A. Witmer, Secretary, Fort Wayne.
 John Bontrager, Elkhart, Ind.
 J. Francis Chase, Chicago, Ill.
 O. P. Eastman, Detroit, Mich.
 Mert Hollopeter, Fort Wayne.
 W. H. Lugibihl, Peoria, Ill.
 Noah Rich, Berne, Ind.
 J. A. Ringenberg, Fort Wayne.
 Vilas Schindler, Berne, Ind.
 Elam Sprunger, Fort Wayne.
 Noah Schumacher, Pandora, Ohio.
 Ezra Steiner, Woodburn, Ind.
 John Von Gunten, Fort Wayne.

Rev. J. A. Ringenberg is giving part time to presenting the need of a new building to friends of the school. Some cash gifts and subscriptions have come

in for which we are very grateful. The building is an urgent necessity and we are praying that the means will be forthcoming in God's own time.

TESTIMONIES TO THE REALITY OF CHRISTIAN EXPERIENCE

**By Students of the Fort Wayne
Bible Institute**

I was 21 years old when God began to deal with me. I had started to church for the sake of friendship and had heard of the way of life. I didn't know God, but as I continued to attend church my soul became hungry for Him.

About a year ago as I sat in a prayer meeting, God heard my heart cry and saved me. The same summer at an Alliance convention I first heard about the baptism with the Holy Spirit. Again God spoke to my heart. Two weeks later I knelt at an altar of prayer, consecrated my life to God and received the Holy Spirit. Since He came into my life He has been my constant Companion and Guide. He is faithful in directing my paths. With Him comes power to overcome temptation and sin. With Him comes peace and rest.

Come what may, with Him I can be "more than conqueror." Praise His Holy name!

Alfred Shadduck.

* * *

I am happy to testify to the goodness and mercy of my Lord. I was converted about six years ago. A short time after my conversion, I received a call to the mission field, but I turned my back on God and went out into a sinful life again. It was only through the great love and mercy of God that I was reclaimed about a year and a half ago. When I returned to God, I was determined to have His will for my life. After I surrendered my life to Him, God again called me to Africa. Since I yielded to God's will, I have received a peace and a joy in my heart that I never knew existed. Several people have called me crazy for wanting to leave everything here in the homeland and go to a foreign

country. I would rather live in a little grass hut in Africa with snakes, bugs, and scorpions all about me, with God, than to live in the most luxurious mansion without God.

Robert O. Elliott.

* * *

I rejoice in Christ, the Saviour, Lord, and Master of my life—the sinless Christ who left the eternal glories and went to Calvary to die in my stead. He died not because I was righteous, but because I was sinful. This old world had me tied to lying, cursing, smoking, dancing, drinking, and card-playing. Before my conversion, I attempted to commit suicide twice because I had become very discouraged. I am indeed happy now since I have taken Christ as my Saviour and Comforter. Oh, sinner friend, why don't you accept Him? Perhaps you are not so sinful as I was, but what about that pride? Does it separate you from God? Since you cannot reform yourself, then why not allow Him to **transform** you? He is the Almighty God! He yearns to be your Saviour, Lord, and Master. Why don't you accept Him today?

Anne Grace Kontra.

* * *

My testimony is John 15:16: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." After walking the lukewarm paths of Christianity for many years, resisting God's call, I awoke to the realization that God had chosen me and was calling me to serve Him. I was not well educated, without work or funds, and facing a complete change in my life. But I thank God for grace which enabled me to say "Yes" and for His longsuffering. Since that "Yes" He made me not only a new creature in Christ Jesus, but He gave me a job, supplied my finances, and led me to the Ft. Wayne Bible Institute where He has enabled me to carry on my Christian education. Today I can say I have peace

within, and I find the unspeakable joy that He promised. I'm following Jesus Christ, the Shepherd and Bishop of my soul.

Paul Wagley.

* * *

After the Lord saved me I loved and served Him. But I realized something was lacking in my life for I did not have the fellowship with my Lord that I desired. I had observed how the Holy Spirit filled other lives with new power and victory, and that, I knew, was what I needed to fill the void in my life. A year ago the Lord showed me the need of His cleansing work of grace in my heart, and revealed to me the sin buried in its hidden recesses. After I confessed my guilt to Him, He sweetly assured me of His pardon.

As I left the altar I felt as if I had been washed in the fountain of blood and made pure and clean. I knew that the Holy Spirit had come into my heart in all His fullness.

He still abides. Every day He gives joy and victory as I follow Him.

Dorothy Swedberg.

* * *

Shortly over a year ago, before I knew the Lord Jesus Christ as my personal Saviour, my heart was heavy because I had no peace. Why didn't I have peace? Because I realized, as Solomon did, that all was vanity and vexation of spirit.

While attending a dance one night I sat alone and looked at the mad stampede of modern youth, of which I was a part. Immediately I left the dance hall and paced up and down the near-by beach. I gazed up at the starry sky and cried, "Oh, God! Show me the way of life."

Several weeks later a young Christian man, with whom I worked, asked me to attend services at his church. On the following Sunday night I knelt at an altar of prayer in that church and confessed my sins to God. The burden was lifted and in its place came a peace and a joy unspeakable. The peace that I found then abides today, only in a greater measure.

Donald Miller.

I consider it a privilege to tell what the Lord has done for me.

A week ago Thursday evening, I fell and seriously injured my back. That night I was unable to sleep, and the next day the pain increased until I was scarcely able to bear it.

I thought of calling a doctor, but before doing so I asked the Lord for guidance. As I prayed, God gave me these words from Hebrews, "We have not an High Priest which cannot be touched with the feeling of our infirmities . . . Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." The Holy Spirit definitely showed me that it was His will that I should be anointed and trust God for deliverance.

My back hurt so badly that it was difficult for me to kneel as the minister prayed with me, but I rose with ease. God had instantly healed me.

The pain in my back was gone, my sinus, which had bothered me for more than three months, was healed; and I was strengthened spiritually. All my being says "Praise the Lord!"

Mildred Schnur.

* * *

One Sunday morning, six years ago, I went to Sunday School with a heavy heart. The Lord had been speaking to me during the revival meeting which was being held at that time. I was greatly convicted of my sins. Our Sunday School teacher, a godly man, was burdened for the young people. He must have seen my distress, for after a few words of exhortation, he called us to prayer. There in the little Sunday School room, the Lord forgave my sins. After this happy transformation, I was hungry to know more about the Lord. He lead me so gently and cared for me so tenderly. Two years after my conversion, I consecrated my life to Him. The Holy Spirit came to abide in my heart. Those experiences were precious. I never shall forget them. But that was only the beginning of my new-found joy. Jesus grows more real and precious to me

each day. I truly enjoy the communion and fellowship I have with Him.

Flora Lee Tinsley.

MISSIONARY ADVENTURES IN WAR-TORN CHINA

By Rev. and Mrs. Charles Roberts

Hunan Bible Institute,
Changsha, Hunan, China,
May 1, 1940.

Dear Friends:

Here we are again with greetings to you by the printed page. World conditions continue to be confused, and China is still pushing hard for her place in the sun. And the outlook is rather hopeful. Changsha is once again a busy, thriving center.

Our big "news" in this letter is Grace's return to Changsha from Hongkong. Here is how she did it! Grace speaking:

"Two years ago we were evacuated from Changsha. We departed with 400 other foreigners on a special train which started from Hankow for Hongkong. That trip took us just 36 hours. I returned to Changsha from Hongkong a few weeks ago having taken more than 5 weeks, using every kind of conveyance and by a most circuitous route. The Japanese had invaded Hunan, consequently the northern part of the railway passing through Changsha had been destroyed, and also earlier overland routes of easy accessibility were closed. But I determined to go to Changsha since the way was still open.

The children? Yes, they remain in Hongkong in school. The Lord in a remarkable way provided for their care in my absence. A fine Christian Canadian lady, unable to return to her station near Canton, offered to stay with the girls. Then as I talked over my projected journey with them, Joyce, seeming to sense my need of assurance of direct guidance, called my attention to Ex. 33:14 'My presence shall go with thee.' Then I glanced at the top of the page and read: 'Therefore now, Go.'

A few Christmas gifts for Charles

who had not as yet received any from us; a few choice provisions for the Changsha household, and a few clothes packed in two coolie baskets to be conveniently carried overland, I started off on January 18. Leaving Hongkong on a small foreign steamer for Macao, (burial spot of Robert Morrison) the Portuguese colony, I reached there in four hours, there to transfer to a queer contraption called a towboat, where I joined a party of seven missionaries who like myself were all pressing inland to some station. Two were passing through Changsha on their way to the northwest of Hankow. And altogether we had 163 pieces of baggage! The same day, due to low water in the river, another change was made. And again at 4:30 p. m. a third change was necessary! Accommodations on this towboat were not De Luxe; three of us ladies found it necessary to curl up to be able to remain in what was a box-like space called a cabin. Presently one of the ladies sought to change her uncomfortable position, which she tried to do by opening a small sliding-door. It was stuck. Her ensuing efforts are beyond my description. We went into fits of laughter as she piled the small luggage on my companion and me, and as our friend made the effort to turn over down went everything into a heap. Then a board on which we were sleeping was lifted and up went our feet into mid-air. And all this at midnight! After the episode there was another call at 1:30 a. m. to 'All change!' In the blackness of night we climbed out on the top of a small boat. In my hands were an umbrella, coat, handbag and small packages. Walking along the roof of the boat to the end we jumped to the floor of a slipper boat, so called for its shape. I never felt more juvenile in my life! And for nine days and nights we had similar experiences until we reached our first large inland city, Wuchow.

At Wuchow we were delayed 6 days during which time there were numerous air alarms. During these alarms

it was pathetic to watch the populace trek to their hide-outs with a few possessions. At last a cargo boat of small size was finally arranged for and we started out again, with 88 pieces of baggage, and for 21 days to slowly, about 10 miles a day, proceed up the beautiful Fu river. Along this river there are 365 rapids over which the boat was poled and pulled. The water was an azure green, and the river constantly winding through canyons and heavily wooded slopes gave each passing day a change of scenery. The last five days nearing Kweilin we passed through peculiar limestone mountains with overhanging rocks of grotesque and intriguing formations.

On this trip I was impressed with the religious devotion of our boat people. Eight, including the head boatman's wife and child. Many times each day and often during the night some one of them took opportunity to offer oblations before the shrine which was in our living quarters. As we crossed each rapid a red paper with incense would be placed at various parts of the boat—it was to seek protection over dangerous places from the river gods. When opportunity afforded itself we spoke a word and distributed tracts along the way.

The living quarters on our floating abode were not too spacious, 18 feet long. But in true communal style we ate, had our devotions, and did sleep side by side on bare boards. And when morning came we rolled up our bedding and used it for cushions in the daytime. Above our heads was a long line for wash cloths, towels, and what have you. However, during the daytime we had much time for walks along the banks of the river which was always a welcome relief. Our meals were principally Chinese food with additional drinks of postum, coffee and tea, according to individual tastes. Many and varied are the memories six of us will carry with us of that upstream trip.

Can you imagine my delight when we reached the city of Kweilin to find

that Charles had sent an old servant to that point to meet me and help me along the rest of the trip? For five weeks I had no word from Charles. The servant handed to me thick packages of letters from the girls, the children in the U. S. A. and homeland friends.

The rest of the story is simple. At Kweilin we were able to board a train, modern in every way, to Hengyang in south Hunan—a treat to ride in comfort again. The trip was just twelve hours. A few hours with our Presbyterian friends at Hengyang and we hustled off to catch another train which would take us to a point halfway to Changsha from Hengyang where it ended, there to catch an all-day launch to Changsha. We arrived at our home city late in the afternoon, reaching the Hunan Bible Institute gates just as the missionaries were coming out from the Vesper Service. And such a welcome! We were no sooner in the house when the sweet voices of seven blind girls from the school now on our compound were heard in the hall. They sang the 23rd Psalm. A fitting close to a long but delightful trip back home."

And now back to Changsha activities! It is needless to add that Grace's arrival has given the necessary woman's touch to missionary effort. Upon her arrival we were in the midst of a Short Term Course with 30 evangelists and workers coming from different Missions and outlying places. When one thinks how we cut right across the old Chinese New Year festival to hold these Conferences, and men come because for so long no such retreat had been available. And, as a result of this retreat, the united churches at Changsha have asked us to arrange for a Bible-Evangelistic conference which will open on May 4th. The Lord has greatly blessed this type of work, and it is filling a great need in this north Hunan "war-area." And a most encouraging feature about the present efforts is the quiet but earnest inquiry on the part of the in-

telligentsia as to the meaning of the Gospel.

Since our last letter we are happy to write you that a new Evangelistic Band has been organized. A special request came from one of the local Missions to place a Band in their field, they undertaking the financial responsibilities. This Band has already reported on its first efforts, and the results are good. Another Mission hearing of this plan has just written us asking for a similar Band to be organized in September.

The usual, or rather unusual as you wish, activities continue on the compound. There are 352 small children in our Refugee Primary School. The Superintendent of the Refugee Hospital reports that for the last year 6,316 out-patients have been treated; 375 in-patients, with an average of 12 days for each patient. The Old Ladies' Home still has some 40 inmates, and the Blind Girls' School is carrying on its usual program.

We offer a suggestion, Please do write us, and address your letter to 214a Prince Edward Road, Kowloon, Hongkong, from where they will be forwarded to us by air mail, saving two or three weeks of time. Personal cheques or drafts may be sent direct to the field, but should be written out to the Hunan Bible Institute.

With our united love to you all,

Ever truly yours in Christ,

Charles and Grace Roberts.

P. S. Just as we had completed this letter five planes flew over our city, circling us for the unusual period of more than one hour, periodically dropping leaflets and bombs. Fortunately the bombs landed on the outskirts of the city. Thus our tranquility of over three months of no bombing has been broken.

1940 Commencement

It was gratifying to see so many sons and daughters coming back to their Alma Mater this year. The 1940 commence-

ment season was one of the best, with fine interest and the consciousness of the Lord's presence. 311 plates were served at the Fellowship Circle dinner. The climax of the commencement week were the graduation exercises on Wednesday morning, May 29, when twenty students joined the ranks of graduates. Dr. Paul Rees gave a masterful address on "The Higher Ministry of Memory."

A MODERN OLD-TIME REVIVAL

(Continued from page 5)

negro pastor prayed, "Oh, Lord, smite the sinners in this church with the hammer of Jeremiah." Many searched that Book the same Sunday until they found the verse: "Is not My Word like as a fire? saith the Lord, and like a hammer, that breaketh the rock in pieces?" (Jeremiah 23: 29.)

ON EAGLES' WINGS

Mounting up with wings as eagles,
Waiting on the Lord we rise;
Strength receiving, life renewing,
How our spirit heavenward flies!
Then our springing feet returning
To the pathway of the saint,
We shall run and not be weary,
We shall walk and never faint.

Oh, we need these heights of rapture
Where we mount on eagles' wings;
Then returning to life's duties,
All our heart exultant springs.
This our every burden lightens
Till, with sweet, divine constraint,
We can run and not be weary,
We can walk and never faint.

Testing and Promise

I will never leave thee, nor forsake thee. Hebrews 13:5.

Are you passing through a testing,
Is your pillow wet with tears?
Do you wonder what the reason,
Why it seems God never hears?
Why it is you have no answer
To your oft-repeated plea,
Why the heaven still is leaden
As you wait on bended knee?
Do you wonder as you suffer,
Whether God does understand,
And if so, why He ignores you,
Fails to hold you in His hand?
Do black doubts creep in, assail you,
Fears without, and fears within,
Till your brave heart almost falters
And gives way to deadly sin?
All God's testings have a purpose—
Some day you will see the light.
All He asks is that you trust Him,
Walk by faith and not by sight.
Do not fear when doubts beset you,
Just remember—He is near;
He will never, never leave you,
He will always, always hear.
Faithful is He who has promised,
He will never let you fall,
Daily will the strength be given
Strength for each and strength for all.
He will gladly share pain with you,
He will gladly give you peace,
Till your tired and weary body
Finds its blessed, glad release.
When the darkened veil is lifted,
Then, dear heart, you'll understand
Why it is you had to suffer,
Why you could not feel His hand
Giving strength when it was needed,
Giving power and peace within
Giving joy thru tears and trial,
Giving victory over sin.
So till then just keep on trusting,
Thru the sunshine and the rain,
Thru the tears and thru the heartaches,
Thru the smiles and thru the pain—
Knowing that our Father watches,
Knowing daily strength He'll give,
Victory for each passing hour,
This is life, so let us live!

—JOHN E. ZOLLER.

Fall Opening Of Bible Institute

SEPTEMBER 10TH

Write for Catalog Now!

The well-known Dr. William Lyon Phelps of Yale University said that a Bible education without college is better than a college education without Bible. It is easy to understand, therefore, why schools that feature Bible study are noted for their "amazing vitality." The BIBLE, the Eternal Word of God, is the one living, creative source book of the ages.

The study manuals used in the Fort Wayne Bible Institute are designed to help the student in direct Bible study. They are by no means intended to take the place of the Bible itself. They are merely guides to lead the mind and heart into the living truth of the Scriptures.

Their practical usefulness is being demonstrated in the School of Bible and the School of Correspondence. A number of church study groups are also using them, and a few foreign missions have translated them into native tongues for use in mission Bible schools.

In placing the Bible at the center of the curriculum the Institute is **putting first things first**. In coupling up practical Christian service with classroom work, the school is saved from the peril of intellectualism, and its educational program is anchored to the realities of life.

Address inquiries to:

THE BIBLE INSTITUTE - FORT WAYNE, INDIANA